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JOURNAL OF COMMUNITY RELIGION

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To foster Christian unity.
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To plan community programs.
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To foster and promote fellowship for community religion.
To help reduce competition and overlapping of effort.
To place cooperation above competition.

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The Passing Show

HIGH explosives are not lacking from this thing called Missions. Some years ago I was travelling in Guatemala, which is just such a country as Mexico was before her present revolutionary era. Indians outnumber the white population about ten to one, yet the white people reap the profits while the Indians do the work. Their condition is just a shade or two above serfdom. In this land I met a missionary of many years experience whose theology was probably as orthodox as theology can be, and yet he said to me, "We are planting the dynamite to blow this whole thing up!" That is, he and his colleagues were preaching the doctrine of the worth of the individual soul to an exploited people, and whenever that is done effectively the inevitable result is an explosion. And every brand of missionary of every theological breed does exactly that! For all its prosaic exterior, missionary work is a process of tossing fire-brands about, with the result that from time to time conflagrations get started. The autocratic rulers who have objected to the coming of missionaries have been wise from the point of view of their own interests.

BEHIND the question of the appropriateness of our conventional theological training for the religious leaders of other peoples which was raised at the last meeting of the Foreign Missions Conference by a Chinese lies a larger issue. How far is the pastoral office as practiced among the Protestant churches of this country a suitable pattern for other lands? Even in our own land it is not a very ancient institution. As the minister lost his priestly functions with the passing of superstition the care of souls was watered down into a sort of itinerant friendliness to which has been added in recent years the running of a rather complicated social institution. It is significant that while the old *Homiletic Review* is dead *Church Management* still prospers. Do the people of other lands need the same service of their ministers which we expect of ours? Two objections may be offered to this transplantation of an office. Pastoral service of an intimate sort is an expensive luxury even in America; its cost is prohibitive in most mission lands. In addition, it does not fit the social fabric of many countries. Where the men have no dealings with the women a minister can hardly put his time in making the sort of pastoral calls which prevail in this country. Possibly mission lands will develop a type of religious ministry suited to their needs which will be both more economical and more spiritual than that which prevails among us. Here is a field of thought and life deserving of detailed exploration. Personally I am of the opinion that it would be well if the ministry in America had rather more to do with religion than is now the case.

IN a recent address before the New York Congregational Club President Mordecai Johnson of Howard University pointed out that following his emancipation from slavery the Negro found himself in the midst of a civilization with whose higher culture he had no effective points of contact save through the missionaries which were sent to him by the churches of the north. In those days the brave practice of inter-racialism by these valiant men and women offered the Negro his only hope of cultural salvation. Today the picture is somewhat changed. Not only have a number of the Negro colleges of the South attained to an equal rating with that of the best white institutions but the secondary schools have progressed to the point where their graduates can enter northern colleges and universities. Negroes have displaced white people on the faculties of the Southern missionary schools until the question now before the house is as to whether any form of inter-racialism shall continue in the future. On the one hand we have the economic pressure of the educated colored people who want jobs; on the other there is the continuing conviction that it is well for the two races to maintain an intimate contact with each other in the pursuit of the finer things of life. Then there is something to be said for the point of view of the colored boy who confessed that he had always thought that white people were of an entirely different order of being from himself—until he had one for a teacher! At its best the Christian conscience revolts against any wall of separation between races in their higher aspirations. Inter-racial faculties should continue.

JOHN R. SCOTFORD

The Humble, Meek, Merciful, Just, Pious, and Devout Souls, are everywhere of one Religion; and when Death has taken off the Mask; they will know one another, tho' the divers Liveries they wear here make them Strangers.—WM. PENN.

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THE CHRISTIAN COMMUNITY

A Journal of Community Religion

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The Passion of Jesus

DURING Lent all churches seek to re-interpret the meaning of the life and death of the central figure of our faith. Everyone needs to re-read the words and experiences following the path of Jesus' walk toward Calvary not only for the event's sake, but that the meaning of so epochal an event may illumine our walk now.

What is the meaning of The Cross?

The Cross as an expression of the element of sacrificial love is the core around which the whole of Christian truth has been built. It is meaningful only as we see in it a principle of all of life—that out of suffering life grows radiant, unselfish, genuine and real. Life is both comedy and tragedy. It is comedy in youth. It is tragedy after experience has taught us that without suffering no meaning can attach to any living. The mother knows it from the birth of her babe. The father learns it from the daily contribution to the physical and moral welfare of his children. The children learn it out of the daily growth in learning the art of living with others.

Here then is a basic foundation upon which to build goodwill. Love will replace greed and selfishness only as we replace an easy philosophy of living one day at a time with a reasoned plan of building up our faith in the brotherhood principle when we suffer for others. Christ has been the epitome of this supreme act of self-effacement for all the ages and such love never dies. It is reborn year after year in countless millions who "love because He first loved us."

A Community of Faith

TRUST is the cement which holds the world together. It is at the root of all credit. It holds business together. It corresponds to the social cement which is declared to be the religion of thousands both in and out of our churches.

A community of faith is found wherever one man holds that he is insufficient unto himself to solve all the problems of existence. Such community feeling whether it is for business purposes or for the larger good of all the people is the growing conviction of those who are tired of a sick "individualism" and who believe that America needs both opportunity for individual achievement and corporate community activity. We were invited to "The Chiselers Club" for lunch. This is a local club for dentists in Chicago. It is really a cooperative guild club on moderate lines, for fellowship, lunch and recreation. There is no attempt at show and display and our dentist told us they were about the only club in Chicago not in the hands of receivers. Here is a practical sample of a community of interest finding a daily service in building a common ground of faith for members of the same profession. Such guilds will multiply over the world for one dare not prevent the people of like interests pooling their resources for common ends. Out of such faith men are saved.

Art In The Depression

AMERICA is becoming art conscious. From the work of the PWA artist to the Hoosier Salon held annually in Chicago, every larger community is viewing great paintings both ancient and modern. We are proud to print the picture of the William Rockhill Nelson Gallery of Art (Kansas City, Missouri) on the cover of this issue of THE CHRISTIAN COMMUNITY. This beautiful building in the classic manner with touches of Spanish architecture of the southwest was given by the owner of *The Kansas City Star* to be a memorable contribution to this city for years to come.

The building is 390 feet long by 175 feet wide, built of Indiana limestone and was constructed at a cost of $2,750,000. The Ionic order is used on the colonnades. There are twenty-three sculptured panels in low relief designed by Charles Keck of New York which depict the history of the exploration and settlement of the Middlewest. The landscaping of the twenty-three acres surrounding the gallery is a model of excellence.

The great central Kirkwood Hall is faced with Biesanz travertine, has a floor of Italian travertine and twelve colossal black marble columns from the Pyrenees. The Corinthian capitals are of Mansoto and the smaller gray Ionic columns are from quarries at St. Genevieve, Missouri. The open air Rozzelle Court of Renaissance design and with a two-story cloister, is of pink and yellow Mankato. The fountain is of cipolino marble and comes from a Roman bath. Great periods of art are symbolized on the stairway with Sienese and Hauteville marble and panelled with murals by Andrew T. Schwartz.

The collections include examples of the Italian School, the Spanish School, the French, English Georgian, and there are departments of decorative arts, Persian and Indian, Chinese, Japanese and the Classical. The American Painting department is noteworthy, while in the American Wing complete rooms from Colonial days to the present are shown. Examples of the religious art are being presented in THE CHRISTIAN COMMUNITY from time to time. The management is courteous and intelligent to the community value of this great addition to the permanent enrichment of American cultural development. Paul Gardiner is the cultivated director and his staff includes the most gracious personnel.

Too True

THE Friends of Europe (St. Stephen's House, Westminster, S. W. 1, London) are again at the job they have set for themselves. "Speeches on Germany" by Sir Austen Chamberlain is number seven in this series. He says: "I come now to the same thing with disarmament. You can have no solution of the world's difficulties, economic, political or otherwise, until there is a will to peace in the world. That is profoundly true. Disarmament — physical disarmament — only becomes possible when there has been that measure of moral disarmament which makes nations feel that physical disarmament is safe. As long as every speech made in Germany, as long as every bit of their propaganda, is menacing, inflammatory, biased and one-sided, how can they expect that those whom by this propaganda they menace should disarm in order that Germany may be in a better position to attack them? If Germany would revert to an earlier mood; if she would show a real desire to fulfill, a real intention to observe, her obligations; if she would cease to menace her neighbors, she would then reassure the world that, in asking for disarmament of those who have not disarmed, she was seeking her own security and not simply trying to reach again a position in which she would be able to challenge and break the peace of the world."

In The Garden

There was a certain tenderness
About the way he spoke of flowers
And fondly touched, as if to bless
Their heaven-tinted loveliness.
To show a pansy hidden there
He gently brushed aside a rose:
No flower so tiny or so rare
But in his garden claimed a share.
I turned to find who this might be
That breathed the very breath of earth;
There was no one at all to see—
Was God a-walking there with me?

Carl S. Weist

PILGRIMS IN PALESTINE

Special Correspondence

THE first streak of the dawn over the sands of the desert near Gaza revealed a sandy barren land which was as sacred to the people of the world as it was old in history. We were in Palestine, sacred to the peoples of the three great faiths of the world, Mohammedan, Jew and Christian. The noisy gay streets of Cairo were left behind. Our stay in Palestine was not to see sights or strange people but to be pilgrims in a land which is the birthplace of the faiths of the world today. Riding on from Lydia to Jerusalem I pictured the caravans going down this road in centuries past. Jerusalem the golden city of the prophets, the city where Jesus was dedicated to God and the city which killed him.

GUIDING angels are mentioned in the Scriptures as directing the faithful to safety and to happiness. A guide with no claim of being an angel, but rather being filled with the guile of overcharging tourists directed us to a hospice in Jerusalem which he said was very reasonable and a fine place to stay. A man volunteered to take us to it which he said was located in the Christian section. Down Christian street we went through the crowded narrow streets of Jerusalem. Donkeys, camels, Arabs, shepherds, priests, all walk these streets each day making way for each other in a grudging manner. The white cross of the German crusaders was in front of the hospice. Walls and large locked doors are everywhere in Jerusalem. We rang or pulled a long wire which rang the bell and were admitted by the keeper of this hospice. Every faith has these hospices where pilgrims may stay at reasonable rates.

The Upper Room

ABOVE our room is a balcony or an upper room and in front of this is the roof of the lower part which is made of stones. Looking eastward from the high roof of this roof the Mount of Olives in all its glory was in front of us. Below in a patch of green were the spires of a Russian church which marked the site of the garden of Gethsemane. Over the flat roofs of the city standing out in the noonday sun was the mosque of Omar, which covers the rock where Abraham made ready to sacrifice Isaac. It marks the temple site of old Jerusalem of Solomon's time. To our left were the spires and crosses of the Latin churches and convents which housed the first real evidence of the time of Christ, the remains of the court of Pilate. This view is one which will make the pilgrim meditate and picture in his mind and heart the stirring scenes which took place in this area between the hospice and the Mount of Olives. Jerusalem must be a great disappointment for the sight-seer who comes here to see sights for it does not compare in beauty or grandeur with other cities. Its sights are not the old remains of temples, or historic places but the streets filled with tourists who come on a short stay and try and see the city in a day and a half.

OUR room is over the supposed place of the passing of Christ on his way to the Cross. Two stations are here, the one where he spoke to the women of Jerusalem and the one where he fell under his burden.

Via Dolorosa

I KNOW that the Via Dolorosa was underneath the present street by at least 6 or 7 feet and that the modern way may not be authentic but there was a way which Christ went on his sorrowful road and it might have been underneath the present pavements and streets which we walk on today. Why not accept in spirit and symbol these marked places and visit them in reverence and in a worshipful attitude. If the conflict of the priests of the various churches in these places seems out of place, remember that blood has been shed to preserve the holy sights and that only by the faithfulness of these monks and priests during the centuries have our sacred spots been preserved.

The Sheep Gate

THE Damascus gate is the north entrance to the city. Beginning here a walk around the city can be taken which will make Jerusalem seem like a pilgrim city. Down underneath the city are the quarries of Solomon

which have been discovered in late years. The enormous size of the quarries and the white chips of stones remaining here are evidences of the workmen who cut the stones for the temple in Solomon's time. The gate of Herod or sheep gate is next which is a small unimposing gate where the shepherds bring their flocks in and out of the city. Turning around the south side of the walls, St. Stephen's gate next is reached. One can imagine the first martyr of Christianity being hurled and stoned out of this gate by the frenzied mob. The golden gate is also on this side of the wall and is blocked today by a wall. It is the supposed gate which Christ entered on the Palm Sunday from Bethany. Zion gate and Dung gate are on the west side and then comes the Jaffa gate which with its imposing fortress and tower makes you think of old Jerusalem of Christ's time.

"O Come Ye To Bethlehem"

TO Bethlehem we must go, not by camel as the wise men went, but by a bus which runs to this village from Jerusalem. On the way out we passed three camels in a caravan which reminded us of the wise men who took this road on the first Christmas eve. The Church of the Nativity is near the center of the village but we passed it by to descend into the valley where the shepherds were watching their sheep on Christmas eve. In the fields of Boaz is the shepherds' grotto where the shepherds kept their sheep. On the hillsides in the distance the shepherds were tending their sheep on this day. The blue sky and fleecy clouds and the warm south wind of spring was an ideal setting for us to imagine the song of the angels to the shepherds on Christmas eve. As we read the words again we paused to catch the sound of the angels' voices. Like the lowly shepherds we rose up and hastened toward Bethlehem. Like them we had to inquire where the Christ child lay for we got lost in the winding streets. Stooping down we entered this grotto or cave which cradled a king in a manger. The gold star, the burning candles made the cry of the babe seem almost real for us. Silently we departed from this mangerplace with a new song in our hearts.

Bethany

BETHANY is the most delightful place to sit and dream in the noonday sun in all Palestine. The ruins of this village which housed Christ and where his friends lived is on the slope of a hill. Only a few Arabs live here today but the ruins of the stone houses of Christ's time are still here in the form of houses today for no conqueror has attempted to destroy them. Even the modern Arabs live in these ruins only fixing them enough to keep out the wind and rain. The old sheik of the village showed us the tomb of Lazarus and the home of Martha and Mary and Simon the leper. In this case we preferred to sit in the warm noonday sun in one of these ruins and have acted out again before us somewhere in this village the drama of Jesus, Martha, Mary, and Lazarus. No more beautiful story is found in the life of Christ than this one. Read it for yourself and let the words of Luke stir your imagination as it has the readers of his gospel throughout the ages.

The Mount of Olives

THE road from Bethany goes over a steep hill to the Mount of Olives to Jerusalem. This road at the time of Christ and now is only made of sharp stones or gravel and is strictly speaking a path for people and beasts of burden. Up, up it goes until the summit of the Mount of Olives is reached then the golden city and the temple can be seen in majestic glory. To the pilgrims coming from Nazareth and the outlying districts this sight must have thrilled them as it did us—pilgrims of 1935. Jesus was ahead of us for we were seeking to walk in his steps. The shouting of Palm Sunday is plainly heard now and the glad Hosannas fill the air. In our gladness we pass the Garden of Gethsemane and cross the brook Kedron to enter the original golden gate and rest in the courtyard of the temple. The snow white temple is now revived for us. The chant of the priests, the joyful noise of other pilgrims of the past fill the air. We see again the Levites, the prophets, the men of old Jerusalem walking through these courtyards on the way to observe the Feast of the Passover. The crowd surrounds Jesus and asks him questions, not to learn from him but to trap him. We see those twelve rough disciples of his with their rough clothes ill at ease before this great temple and large crowd. The crowd is angry now. Jesus has predicted that the temple will be torn down and that not one stone will remain in place. The Master's face is sorrowful, for he loves this temple and the stiff neck rulers who are attempting to kill him during his visit there. Jesus and his disciples leave to go back to Bethany or to sleep on the reclining slopes and grass of the Mount of Olives. We take David street up to Christian street to our hospice wondering about this sight and day which started in Bethany by watching Martha and Mary entertain the Christ.

(To be continued)

MERRILL S. TOPE

Who's Who

John R. Scotford, New York City, is a contributing editor of **The Christian Community.**

Merrill S. Tope, minister of The Community Church, Fox Lake, Illinois, sends this special correspondence appropriate to the Lenten season from Palestine.

H. Lincoln MacKenzie is minister of The Community Church of Great Neck, L. I., New York, and was a Rhodes' scholarship student at Oxford.

Robert Whitaker will be remembered as the author of "Prophesying and The Community Church," an article which provoked the present extended discussion. He is a frequent writer for religious journals and lives at Los Gatos, California.

W. J. Lhamon, Columbia, Missouri, is a contributing editor.

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Raymond Kresensky, Algona, Iowa, reads poetry for **The Christian Community.**

The picture of the William Rockhill Nelson Gallery of Art has been loaned by the director of the Gallery. For further description see editorial on page three.

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The Political Background Of Jesus' World

By H. LINCOLN MacKENZIE

IN any study of the New Testament, it is important to recognize that like the Old Testament it has a background behind it; a world of real life; a world of forces; a world of struggle; a world of seeking; out of which it came, and because of which it was written.

Topographically it has two backgrounds. The scene of action of the Four Gospels is Palestine; the background of most of the Book of Acts and the letters which compose the major part of the New Testament is that of the Mediterranean world, and principally Asia Minor, Greece and Italy.

Palestine became a subject province of the Roman Empire in the year 68 B. C. For twenty-five years after the little state was in a continuous turmoil. The Roman generals, Pompey, Caesar, Anthony, Cassius, Octavian fought battles for the throne.

Antipater

DURING these disturbances an astute general named Antipater became head of Idumaea, a province south of Judea. As a reward for assisting the Romans in their campaigns of conquest, he was made Procurator of Judea. He had two sons: one, Phasael, was made governor of Jerusalem; the other, Herod, was made governor of Galilee.

In 44 B. C. Antipater, the father, died, poisoned as he feasted at a banquet. In 40 B. C., four years later, Palestine was invaded by the Parthians, one of the sons, Phasael, was killed in battle, and the other, Herod, fled for his life.

Hyrcanus II, a lineal descendant of the Maccabeans, who was the nominal Jewish King, was captured, his ears cut off, and then he was sent into exile beyond the Euphrates.

Herod made his way to Rome and by senatorial decree was made king of Judea. With Anthony and Octavian, the Roman triumvirs, he proceeded to the temple of Jupiter, and this half Jew, half Idumaean, offered sacrifices for having been named King of the Jews! He had, however, to conquer his Kingdom, which required two years of active campaigning before conquering Palestine in 37 B. C. The hapless Antigonus, who opposed him, and the last of the direct line of the Maccabean dynasty, was scourged as a common criminal, and then ignobly beheaded.

BY all the laws of compensation Herod should have been one of the best loved rulers in history. It was his fate to be the most despised. He strengthened the defenses of the country. The bandits who had thriven on the disorders of the civil strife within Palestine were suppressed, and men could plough their fields in peace, or ply their trade in security. He built a new and magnificent temple that Jesus later looked upon, prophesying its destruction, a temple surpassing even the now legendary temple of Solomon. He was popular among the Gentiles of Galilee and among the Jews of the dispersion, whom he often befriended. But his subjects in Judea hated him. They could not forget that he was a son of Edom, and consequently he was the victim of the age-old hatred for the sons of Esau. Until the bitter end he was referred to as "the Idumaean slave."

One plot after another threatened his throne and his life. His own household were implicated. He had married a beautiful Maccabean princess, and consequently he became afraid of her kin—Jewish claimants to the throne. He drowned his brother-in-law. He executed his wife. He had two of his sons strangled, another drowned. The memory of these horrible deeds never gave him peace. He died in 4 B. C., and Josephus the historian, who writes of him, penned the epitaph. "He stole along to the throne like a fox, he ruled like a tiger, and he died like a dog."

Catastrophe

During the early part of his reign in 31 B. C., an earthquake struck Judea killing thousands of inhabitants and destroying incalulable property. Seven years later came crop failures, bringing famine, plague and pestilence. It was not, therefore, astonishing that the distracted Jews listened with awe and hope to prophets who proclaimed that these trials were but the "pangs of the coming Messiah," who would usher in the end of the world.

IT was into such a world of strife, fear and bloodshed, that Christ was born two years before Herod died. The suspicions of Herod against any possible claimants to the throne are reflected in the Gospel record of the slaughter of the Bethlehem innocents, after he was informed about the birth of the "King of the Jews."

The faulty Julian calendar has made it necessary to set back the birth of Jesus to 5 or 6 B. C., which we now know occurred during Herod's reign, and close to the time of his death.

Herod was succeeded by his three sons, Archelaus, Philip and Herod Antipas. Archelaus was allotted Judea (St. Matt. 2:22); to Philip was left the territory east and north of the sea of Galilee; to Herod Antipas the father committed Galilee. This is the Herod whom Jesus later called "that fox," and to whom Pilate sent Jesus for trial when he wanted to get rid of the ordeal himself, knowing that Jesus had come from Galilee. This was also the Herod who beheaded John the Baptist.

After ten years of misrule Archelaus was banished, and Judea became an imperial province ruled over by Procurators directly appointed by the emperor.

Supreme Council Begun

These had supreme authority, but ordinary civil laws were in charge of Jewish courts, at the head of which

stood the Sanhedrim, or supreme council, over which body the High Priests presided, of whom there were two in Jesus' day, Annas and Caiaphas.

Pontius Pilate was Procurator from 26-36 A. D. He had his permanent residence in the garrison town of Caesarea, eighty miles north of Jerusalem on the sea coast. During the Feast of the Passover, he took up residence in Jerusalem to stamp out any signs of rebellion at such feast seasons. Thus he happened to be in Jerusalem at Jesus' death.

UNDER the reign of Herod Antipas, Galilee became a thriving center of trade. The lake was a favorite resort of the Roman nobility. Herod developed the fishing business of the lake, and dried salted fish were shipped to the four corners of the world. Capernaum was made the custom port, and here Jesus had His headquarters, and here He called its custom collector Matthew to be a disciple.

Justice Vacillates

This divided rule in Palestine illumines many scenes in Jesus' life, one of which centers in his trial. Brought first before the Sanhedrim, he was accused of blasphemy. This accusation, according to Jewish law, was punishable by death. They had no power to enforce the sentence, so they led Him to the civil governor who alone had power of capital punishment, with the accusation of treason, which carried with it the doom of the cross. Pilate, as we have said earlier, desiring to escape responsibility, finding Jesus was from Galilee, sent him to Herod Antipas, who promptly sent him back. Then Pilate sought to free Jesus, but was afraid, because he feared that the Jewish leaders might accuse him to Caesar, so he ordered Jesus to be crucified.

In closing this historical sketch, we wish to mention three important groups; without an understanding of whom much of the New Testament record is obscure: the Scribes and the Pharisees, the Sadducees and the Zealots.

The Sadducees were a group of wealthy priests who favored Grecian culture. They were the intelligentsia of Jesus' day. They did not believe in life after death, and they curried favors from anyone in power.

The Pharisees were also of the priestly class, but were ardent Jewish nationalists who believed that political salvation could come only by a strict adherence to the Jewish law. "He that keepeth not the law," they affirmed, "is accursed." Paul was a Pharisee.

The Scribes were, as their name signifies, the learned members of the priesthood. They tabulated the law, interpreted it, and were concerned about its enforcement. The Zealots were patriots who had pledged themselves to perpetual hatred of Rome. One of these, Simon the Zealot, strangely enough, became a disciple of Jesus. They joined hands at times with a fourth party, the Herodians, who were the religious and political supporters of the House of Herod.

It was against this political and party background that Jesus launched his active ministry.

Hope For Messiah

The more rebellious the people grew, the more intense became the desire for a deliverer. The old Messianic prophecies became the hope of the Jews, and they passionately prayed for a political deliverer to break the power of Rome. This explains the eager enthusiasm with which Jesus was at first welcomed, and likewise the defection when He refused the crown.

"David Marching in Front of the Ark" by Pesellino.
Courtesy Nelson Gallery of Art, Kansas City, Mo.

THERE is no doubt that had He so desired, He might well have become a world renowned figure in a political way, shaking the Roman power to its foundations, perhaps overthrowing it. Had He been willing to modify his gospel and join hands with the Jewish influential classes, history might have been entirely changed. But the cleansing of the Temple, which the Gospel of John places early in the Judean ministry, threw down the gauntlet, and the possible social-political deliverer became instead, for the masses, their comfort and hope, a hope little understood. But by that choice, Jesus passed from the scene of His activity to become King of Kings and Lord of Lords, our Saviour and our Redeemer.

A New Way of Life

Yet in all the world's history, there is nothing so heart-breaking, so crushing, so sad, as the rejection of Jesus. Not the rejection of a man, a person; not that, but rather the rejection of, and the utter inability to perceive a new principle; a new ideal; a new way of Life—*the* Way of Life.

We cannot in a thousand years study, or reading of the New Testament, understand it, or understand Jesus, or Salvation, or the Kingdom of God, if we do not see and appreciate what the New Idea, the New Way of Life is, and the political and social conditions that brought it to pass.

The world has as yet only partially perceived this *Idea*—this New Way of Life, for it continues to persist in the Old Way—the way of the Cæsars; of Herod; of the Pharisees. "Except a man be born anew, he cannot see—cannot enter into it." Born from above, "The Kingdom of God is within you." But, "they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken." Luke 18:34.

A Chaplaincy Or A Crusade?

By ROBERT WHITAKER

IN the issue of THE CHRISTIAN COMMUNITY for October 21, 1934, I had an article under the title, "Prophesying and the Community Church." The issue which I raised in that article may be briefly recapitulated as this: Granted the obsoleteness of sectarian issues, the waste of energy and money in sectarian establishments, the desirability of a union of Christian forces, is the Community Church open to as progressive and prophetic a message as is the denominational church of our day?

Takes Issue

My article was reviewed in your issue of December 21, 1934, by David R. Piper, of Elgin, Illinois. The review was altogether friendly, and was furthermore thoughtful in a commendable degree. I have hesitated to speak further, partly out of the hope that others would enter into the discussion, and partly because I could not further discuss the issue in a way satisfactory to myself without taking more space than belongs properly to a letter. However, the editor's encouragement leads me to pursue the discussion on my own part.

Yet I have thought it best to enlarge upon my original idea, and to state it so as to compass the greater issue as to what is the fundamental message of the pulpit of our day, whether a Community Church pulpit, or any other, rather than to confine myself to the issue of the temper in which the message is to be given, which seems to me to be in the main the point of emphasis of my genial and generous critic. I am so in accord with his criticism of the dogmatic temper that I feel I must make it plain that as I see the issue this is not the matter with which we really have to do. The issue, as I would phrase it, though any phrasing is necessarily imperfect, is whether the burden laid upon the church today is that of playing the chaplain to respectable and comfortable religiousness, or whether it is the business of reviving, and carrying to the wrecked and wrecking civilization of our day, that uncompromising crusade for the kingdom of God upon earth the championship of which carried Jesus to His cross. However gently or graciously this task be undertaken, if in fact undertaken with anything of the definiteness and courage with which Jesus undertook it, is any church institution open to it, and, more particularly, is the Community Church more open to it in seeking to cater to the whole community than is the denominational church?

Crusading Churches

The denominational churches were, after all, crusading churches in the first instance. They had, or thought they had, a prophetic vision of a neglected or forbidden area of the kingdom of God, although they made that kingdom to consist too much of abstractions and verbal formulas. But they broke with the comfortableness of conventional religion, so that with a far more limited view of the objective of Christian martyrdom than they might have had they could sing nevertheless in sincerity: "Jesus, I my cross have taken, All to leave and follow thee." And because their following was composed of come-outers from the community at large, and from even the Christian community, they could speak with a boldness which could not have been theirs had they put to the front the objective of a united community. A community is never united, not even a religious community of any long standing, on a pioneering program. It does not invite to martyrdom, as pioneering does; it invites to conformity. It will accept chaplains; it will not accept Christs.

THIS is putting it abruptly, but a certain abruptness seems to me to be needed today if we are to penetrate the complacencies of established religion. The distinctive thing about Judaism, as the distinctive quality of primitive Christianity, was not the gradualism of a practically imperceptible forward movement which was comfortably careful not to disturb the unitedness of the community, whether secularly or religiously conceived, but a commanding insistence upon putting the axe to the root of the tree.

Lenten Opportunity

We are approaching the Lenten season again, with its increasing observance in the community at large. I could note with more appreciation this success of the more Catholic bodies in putting over their chaplaincies of faith if there were any evidence that the more extended celebration of Jesus' agony and death implied any increase of understanding as to why such agony and death were apportioned to Jesus. But it was precisely at the point of Jesus' passion that he was at the farthest remove from community consent and approval. And it is precisely at the point where Jesus functions most profoundly today that the cross is apportioned to those who "know the fellowship of His sufferings," and where the community is most alienated from them, as it was from Him. Anything like a realistic conception of the place of the cross in original Christianity must make it a challenge to the community now, as it was then. Jesus went to the cross because He "got in bad" with

Iscariot

When Jesus said to the repentant thief,
"Today in Heaven shalt thou be with me,"
Were those words also meant—beyond belief—
For one who hung upon a leafy tree?

KENNETH W. PORTER

the community of His day. So will the church, in the measure that it enters into the meaning of His cross in terms of our contemporary life. Will the Community Church, at this point, find a real gospel any less difficult or costly than does the denominational church? And if the Community Church is more *community* than *church*, that is, the *church* of a *crucified* Christ, has it not become a mere purveyor of piety and community prosperity of the conventional sort rather than a crusader for that kingdom of God for which Jesus lived and died?

Will The Cross Be Lost?

I do not ask these questions, or issue this challenge, in any light or captious spirit. I am concerned that the churches of Russia, of Italy, of Germany, and of the Old World in general, have so obviously done the work of chaplaincy, to their own obvious undoing, now that the social issue is to the front. They formalized, chaplainized, if I may coin the word, the cross, and for the sake of going with the community of their time made it a mockery of what it meant in the experience of Jesus. Are we in no danger of doing the same?

To comfort the sick and the sorrowing; to ease the pillow of the dying; even to raise the ordinary moral level of the community in respect to the amenities of social contact and personal objectives, this is worth while; very much worth while. But is it Christianity, or even Judaism at those prophetic heights from whence the springs of the Christian waters of life broke forth? I think not. If this be dogmatism then is there no "Thus saith the Lord," in my experience. The primary failure of the denominational churches today is not at the level of their sectarianism. This is more formal than actual, or, in its actualities much more economic than theological or ecclesiastical now, an issue of properties and jobs more than of principles and judgments. The primary failure is a failure to apprehend the cross of Christ in any effective and meaningful way. The cross has become the gilded wood of formula and song rather than the brutal thing it was when the Nationalists and Fascists of Jesus' day nailed Him to it because He "stirred up the people," and was adjudged guilty of "sedition." The church of Russia did not lack pious people; nor orthodox people; nor morally correct people; nor even personally devoted people whose devotion was directed to the common good. But it was dumb where Jesus spoke. So are the denominational churches of our day, save for a half-stifled prophet here and there.

IS the Community Church any more truly committed to a Christian Community? Will it make more for cross-bearing after the manner in which the "seditionist" of Nazareth bore His cross? Is the Community Church movement a new chaplaincy, or a new crusade? Would it have saved the church in Russia? Or the church in Mexico? Will it save the cause of organized religion here?

—Query—

It's not that I mind going,
I who have lived so long,
In a land of singing voices
That bring to me no song.

But how will it be up yonder
If my soul should come to know,
Of pain that came to anchor
In my heart, long years ago?

GERNIE HUNTER

MENCKEN'S MERCURY

JUST a few years ago the magazine American Mercury had a circulation of 75,000. Young people packed it round under their arms, read it, enjoyed its literary quips and pranks, smiled at its wit, reveled in its satire, and caught seriously the sneers that it threw at serious things, especially religion. H. L. Mencken was its editor. Mr. Mencken is brilliant. He has a facile pen. He has richness and variety in satirical expression. He can make a chautauqua or a Rotary Club or a church look like a last year's bird's nest. His power of depreciation is marvelous. He would not be satisfied to leave any political or social or churchly institution to which he took a dislike looking "like thirty cents"; he would demolish it; he would leave it in ruins; he would "fiddle" while he burned it and gloat in its ashes. Carlyle would say of Mr. Mencken, "He had a torch to burn but no hammer to build." He began his editorial career by announcing that he "was living in sin; that he hated the twelve apostles; and that he expected to go to hell." He was the brilliant bad boy of the editorial world.

NOW what of the American Mercury? Its circulation fell from 75,000 to 31,000. Its advertising fell proportionately. Everything about it dwindled. The flame of satire burned out, and Mr. Mencken sold out. The new owners propose to take the funereal remains to New York and make of it a kind of Metropolitan Colliers.

PER contra. The Christian Herald, founded nearly two generations ago by Dr. T. DeWitt Talmadge, standing for Evangelical Christianity, World Peace, Church Unity and Prohibition, lives and grows. A quarter of a million of people read it month by month.

W. J. LHAMON.

Pith and Point

"The scientist of today is more likely to be a timid and exceedingly narrow specialist who ruthlessly dehumanizes himself in one segment of his mental life that he may ascertain facts therein, but who in his general life is as emotional, as unbalanced, and as incompetent as other men. He thus ceases to be a whole man, but has a compartmentalized mind in which one compartment w o r k s deliberately against the others. Yet, at his best, he becomes the finest type humanity has so far produced. He uses a technic which can competely renovate our social system or civilization, when he fuses his scientific method with humanism, realizes the general utility of that method, and overcomes his diffidence and timidity about facing the pressing problems of real, every day life which alone matter to mankind in the mass."

T. SWANN HARDING

"During the first year of repeal, liquor cost the American people the sum of $3,000,000,000, or an average of $25 *per capita*. These figures do not include the bootleg trade. The liquor manufacturers claim that some two hundred millions went into plants and thus aided unemployment. The drys point out that this sum spent for farm products would have salvaged the farmers, or spent for manufactured articles would have given work to millions. Instead it was used to imperil the lives and the homes of the American people. It is a sobering thought, along with the three billions spent on drink, that one-fifth of the people of the country are in part or wholly supported by the Federal Government relief." Christian Advocate.

The Community Church, Carville, Louisiana

Carville On The Mississippi

By RAYMOND P. CURRIER

ONE night a group of five people stood in front of the train gates of the Pennsylvania Station in New York. They kept pretty much to themselves, and the crowd of waiting passengers quite willingly allowed them to; for the faces of three of them were blotched and knobbed. If the crowd had known that they were leprosy patients from New York City being taken by a government doctor and his assistant to the federal hospital for leprosy, they might have looked at the group even more curiously than they did. Some of them would have been surprised to know that there was such a hospital in the United States; all would have been alarmed to learn that there were leprosy cases in New York City.

WHEN the train pulled in, the little group was given right of way through the gate; the doctor held strongly by the arm one patient who was now seen to be very lame, while his assistant went ahead with the others. As the latter entered the door of the Pullman, the porter stood at attention but under his breath he said, hoarsely:

"Are these leprosy patients, sir? Then I'm not going on this trip!"

He did go on the trip. But after a few minutes the conductor came to the medical officers' compartment.

"Doctor," he said, "that porter back there is *scared*. He begs me not to make him take care of the berths in the patients' compartment. What shall I do?"

"Well," answered the doctor, good-naturedly, "you tell the porter if he'll just make up the berths at the start, we'll take care of them after that."

In a few minutes the conductor was back.

"Doctor," he said, "I hate to bother you again, but do you know, that porter is just scared plumb out of his wits. He says he's got a wife and two babies at home and he doesn't want even to go into the compartment with those lepers at all."

"All right," answered the doctor. "Tell him to give us his key and we'll do the whole thing ourselves."

Half an hour later the doctor and the porter were having an excited conversation in the passageway. The doctor was trying to return the berth key to the porter. The porter was standing with his hands out, fingers wide open, terror all over his face.

"No, no, boss," he was almost shouting. "Don't give it back to me; don't give it back to me! I'll borrow one from the next car."

National Home

In this incident is symbolized the age-long attitudes toward leprosy: fear and social isolation. These, Carville and the Carville churches (Protestant and Catholic) strongly oppose; or, rather, daily render them more and more obsolete. Carville, among "those who know," is short for the National Leper Home, at Carville, La. It was founded by act of Congress in 1921, after tireless effort on the part of Secretary W. M. Danner, of The American Mission to Lepers.

LET a visitor describe the physical plant. "We turned through a gateway into what seemed like a huge country estate. We drove through lawns shaded by giant oaks and elms, with moss festooning their graceful branches, up to a white-pillared southern mansion which turned out to be the administration building. Beyond lay staff houses, gardens, pastures dotted with cows, a dairy. Close at hand the patients' white cottages dominated the scene. There are forty-five of these, providing a room apiece for twelve patients and having a common parlor facing a little green-lawned court. Each cottage has electric lights, hot water, shower baths, potted plants, easy chairs, a victrola, books, pictures, sometimes a canary bird or even a piano,

Formula For Youth

A strain of music through each day
To cheer and warm this pulsing clay.
An hour of gladness on a plain
With grass and flowers, sun and rain.
Or saunters through deep groves of trees
Entuned with wind-blown symphonies.
To find a purpose, undefiled,
In every woman, man, and child.
And nurse it with such timely care
That good is common, everywhere.
To know the thrill of furry things
And songster birds with sparkling wings.
Or weird witch tales, or sprightly elves,
Bright jars of jelly on the shelves.
Calm mother hands to ease dull care
And gold-rimmed books to drown despair.
Black seals and troupers in parades—
Pink candy bars and lemonades!
Blue swimming holes with reeds and rushes—
Snails and jaguars in the bushes!
And last, sweet rest with sunset bars,
And high thoughts reaching to the stars.

MARION VAN LANINGHAM

all to be arranged according to the patient's fancy. It is his home. All is scrupulously clean. The cottages are connected by elevated covered walks, with screens from floor to roof. There are two and a half miles of them—along which bicycle riding is popular. The long quadrangle is cut midway between the ends of the covered walk into two courts, one of them a formal tea garden or patio, with a fountain, ornamental trees and shrubs. There is a canteen with a high-powered radio, a motion picture outfit, a library and games. The kitchen is the finest money can produce. There are tennis and golf for those equal to them.

Newspaper

"I visited the office where the patients' newspaper, The Sixty-Six Star, is published. (This is taken from the original name of the hospital, which was Marine Hospital Sixty-Six.) There we found three of the patients working away as though they had to meet a publisher's deadline. The editor of the paper, whom I had met in a New York hospital before he was admitted to Carville, was formerly a business man in Texas, and a graduate of the University of Texas. Although the disease has deprived him of the sight of one eye, and the other eye is very weak, he works in that editorial office just like any paid newspaper editor, in spite of his weakened physical condition.

"ABOVE, beyond, topping everything that has been said, or can be said, is this word: here lepers are healed! Already there are fifty-nine cases of healing. Some of these have been at the hospital for years, and the clinical story is not pleasant reading at all. Not pleasant, but wonderful! After the patient presents a negative reaction to the lepra bacillus, he is put under the closest scrutiny for two years to make sure; then his clinic card is marked 'paroled,' and he is free to go."

Human Need Answered

The thing about Carville that most surprises is the humanness and culture of the place. The patients take the keenest interest in

Chaplain A. Preston Boyd

the two churches, the sports, the entertainments, the news-sheet. Of course there are all kinds of people there, as there are all kinds of people in any village of America; and there are all the problems both of inner hurt (conflict, discontent, melancholy) and of social friction (jealousy, hate and so on), that will be found in any village. Perhaps there is an extra number of such problems because these people are *sick*. But the visitor puts away once and for all the preconception that lepers are some distinct class of the human race, like morons or moral perverts. He finds in all the patients the same self-respect which he finds in himself, and many of them he finds to be true gentlefolk of superior culture and fineness of spirit.

IT is in this setting that the Protestant Memorial Church—unique among Community Churches of the United States—takes its place. With its church school, its Sunday services, its mid-week Bible lectures, its music study groups, taught by the Chaplain's wife, and its special programs on Christmas, Easter, Fourth of July, and Thanksgiving, it unifies and harmonizes the entire life of Protestant and, to a surprising degree also, non-Protestant patients.

Chaplain

The Chaplain and his wife, Rev. and Mrs. A. Preston Boyd, have been there for eight years. Their devotion and deep understanding are the very gifts which their people most need from them. To the whole inner life of the patients, to their courage, hope, love, social harmony, and consciousness of God, these two are daily giving the very bread of life. There are Community Churches of wider social influence but there is none doing a more basic piece of human and divine repair than this one at Carville, Louisiana.

Panorama National Leper Home, Carville, Louisiana

A Co-operative Folk School

By JAMES D. WYKER

FOR five strenuous days and nights, nine Post-Hi farm boys and four rural ministers lived together in a Folk School studying and developing the technique of the Co-operative movement. The boys asserted that they never knew there was so much in this world to live for. One volunteered, "I never realized how much opportunity we young fellows have." Another stated, "Never in my life was I with such a wonderful bunch of fellows as these."

Rochdale Weavers

On the first day the boys showed the popular attitude of hopelessness about the farm situation in America. As soon as they heard about the Peasant Gospel schools and the Co-operatives in Japan they became interested. The story of Denmark and the history of the Rochdale Weavers started a never ending list of questions. A chart of a new producer-consumer co-operative society stirred their minds to enlivening discussion. Before the end of the second day one might hear the dishwashing committee or the clean up committee reviewing some factor concerning the co-operative society.

Origin

This Folk School was a product of a dream of four ministers (rural) serving parishes in as many counties, and of different denominational heritage. They are the nucleus of a country church group which meets monthly. Perhaps the idea came from the summer camps of the Indiana Farm Bureau Co-operative Association. The inspiration came from Kagawa, the world's greatest Christian, his Kingdom of God movement, and from the Danish Folk schools. At any rate the poverty of rural life, the spiritual and social destitution among rural people moved these four ministers to familiarize themselves with the co-operative movement and to pass on their findings, in further study, with these selected farm boys from their respective communities.

Program

The program was theoretically divided into two parts, one on the study of co-operation and the other on creative recreation. However there was such a high degree of co-operation among the boys that the program operated without any academic regulation. The following schedule will indicate the subjects which were taught and the leaders in charge.

SCHEDULE	LEADER
7:00—Rising	
7:45—Breakfast	
8:30—The Story of Co-Operation	Klingaman
9:25—Organization & Administration of Co-operatives	Winans
10:20—Work	Everybody
11:00—Recreation	Beardsley
12:00—Eat	Everybody
1:30—Principles of Co-op	Groves
2:25—Organization & Administration of Co-operatives	Winans
3:20—Recreation	Campbell
4:15—Work	
5:30—Supper	
7:00—Kagawa and the Kingdom of God Movement in Japan	Wyker
8:10—Special Features	(Films & Speakers)
10:00—Devotions: Jesus and Rural Life	Beardsley

THE informality of the group was so great that the method of learning fluctuated easily between such forms as lecture, debate, panel forum, questions, craft and visual education. Songs and jokes were readily used, especially at the beginning of meals and lectures. Occasionally the atmosphere became such that prayer was a natural development. The school was said to be the highest form of *religious education* because it constituted a community of life as well as conversation. It was a five day period of continuous character building experience through co-operation.

Recreation

Co-operatives in all countries have discovered that people who can not play together will not stick in a Co-op. Recreation during the first day consisted of playing games such as Halma, Nine Men's Morris, Wari, Go Moku and Friends, all of which are old games from abroad. During the succeeding days the boys found more fun in craftmanship. They made the games so that they might use them in their own homes and communities. In our recreation discussions we learned more about directing group games and studied the value of play in the spiritual and physical experience of man.

Imported Education

During two evenings the school shared co-operative films with the community in which the school was held. On another evening a film slide was studied showing the relation of a rural parish to a Farm Bureau in a co-operative program. Managers of consumers and producers co-ops and credit unions, and county agents brought their stories as special features on two evenings. Some of these guests might have been called evangelists instead of co-operators had they been speaking in a church instead of in a school. Time and again religion came to the surface as being the key to successful co-operation. We repeatedly discovered that mutual aid, sacrifice and redemptive love—not profit—must be the basis of a co-operative society. On the last night one boy told a neighbor, "I never realized before that the church and the co-operative must work so close together." As one leader puts it, "The co-operative must furnish the technique for the rural church and the church must furnish the dynamic for the co-operative."

Social Psychology

The ministers who set up the school made co-operation contagious. Each selected a topic on

which to make special preparation. Sharing and mutual aid dominated their activities. Two instructors in the county FERA Schools made a generous contribution of their services. Co-operative persons and organizations donated the use of their films and projectors, and leaders of local co-ops donated their time and cost of travel.

Organization

The project was co-operatively organized, administered and executed. The boys were divided into three committees which were: dish washing, serving and preparation of food. One of the group was selected as treasurer. The cost of the school per person was $2.25 in either cash or produce. There was enough money to pay the expenses, including heat and light. Each boy brought his own cot and bedding. This made it possible to conduct the entire school under one roof.

Results

Perhaps the genuine co-operative morale can be shown by the reaction of the boys. Some of the boys smoke by nature, but for some reason abstained during those five days. Some of the boys swear, but there was no profanity. A beer parlor and an ice cream place were near by but neither of them were frequented. Our experience with this group would almost lead us to believe that undesirable behavior may be corrected by means of creative activity to replace it.

THE results of this co-operative enterprise can not be estimated. The Chicago Tribune headlined the school with "FERA Funds Used to Teach Radical Notions." On the other hand, one farm journal made a long distance call to get information on the school. One reason why the local co-operative leaders were glad to come to the school was to learn more about co-operative education—the key to successful co-operation. As has been indicated above, the members of the school stepped up their characters. Our faint hearts were charged with practical objectives in co-operative society. We came home with ideas about eradicating the profit motive, and thus abolishing the cause of war, crime and many other social sins. We came home ready to share in better homes and better communities.

THE boys have decided of their own accord to meet once a quarter for fellowship and to hold another school next January with girls included. To the co-operating ministers the school is one indication of what can be done through non-sectarian, inter-community, farm-co-operative-church consolidation of forces.

UNSOLICITED statements from ministers whose lay boys were in the school:

"Kenny is a new boy. He has taken a hold and is leading the whole young people's group since the school."

"Madonna and Child," French (Fifteenth Century)
Courtesy Nelson Gallery of Art, Kansas City, Mo.

"Those three boys that I brought to the school have all gone to work in the church . . . and before none of them were active (One of them belonged to a Pentecostal church)."

From a minister who had no part in the school, "Say, what did you fellows do to those two boys which I sent down to that Folk school?" I asked what he meant. He replied, "They came home on fire. Last Sunday they reported at C. E. and got the whole group stirred up. They are sure leading out in the community."

Church Yearbook

The 1935 edition of the Yearbook of American Churches, edited by Herman C. Weber, will be ready in March. Authoritative, detailed information of the latest data on the religious life of America is contained in the volume. A special prepublication price of $1.75 is offered.

Religious Education Abroad

The first cooperative unit for Sunday School work ever organized in the heart of Africa has been established as a result of the 4-months' visit of Robert M. Hopkins, general secretary of the World's Sunday School Association in the Belgian Congo last summer. Malcolm Guthrie is serving as executive director of the new venture.

The association is planning to send Luther A. Weigle to China this year for six months of intensive service, looking toward the training of church leaders in China, in response to the invitation of National Committee for Christian Religious Education. Early in the spring, Dr. Hopkins will visit Puerto Rico to assist in the creation of an interdenominational department of religious education under a full time secretary.

A Letter

264, Thambu Chetty St., Madras, India.

3rd January, '35.

The Editor.

Dear Sir: I thank you for the two copies of your journal dated 21st November, '34, so kindly sent by you. I am glad to see reprinted in it my description of Stanley Jones' Ashram at Sat Tal.

Brother Stanley is engaged in an important form of Christianizing work in India—Christianizing the thought and feeling of the Indian people and creating an attitude of friendship towards Christ and His Kingdom-scheme on earth. We are trying to co-operate with him from the basis of our religious and cultural heritage. We hope one day an indigenous movement will arise which will find in Christ the fulfillment of India's aspirations and strivings.

I send by this mail some literature published by our Fellowship of the Followers of Jesus which will throw light on the lines on which we are working.

Yours sincerely,
O. KANDASWAMI CHETTY.

Books

The Story Of The Bible

THE STORY OF THE NEW TESTAMENT.—*pp.* 150. $1.00.

THE STORY OF THE OLD TESTAMENT.—*pp.* 187. $1.00. *By Edgar J. Goodspeed. The University of Chicago Press.*

AMERICAN scholarship has produced few as prolific and productive writers as Dr. Goodspeed. Perhaps Charles Foster Kent was his equal. Perhaps also A. T. Robertson and William Rainey Harper. Dr. Goodspeed has been writing books since 1902, and has produced twenty-eight titles preceding "The Story of the Old Testament," his latest to date. Some of these titles have been in cooperation with other scholars and one of them occupied three volumes. There have been four translations of the Scriptures, the latest being the well-known "Short Bible" in cooperation with the late Dr. J. M. Powis Smith. One of his books was written in German in 1915.

DR. GOODSPEED is the chairman of the New Testament Department in the Divinity School of the University of Chicago, and most of his work has been in that field. "The Story of the New Testament" first appeared in 1916, has been translated into Chinese and Japanese, and has gone through seventeen American editions. The latest impression was in 1929. It is unusual to review a book so long after its publication, and the only reason for it now is that with "The Story of the Old Testament," 1934, it shows the great scholar covering the entire Bible.

WORLD UNITY

At a time when the Peace movement has become divided along lines of economic and social policy, and the public opinion aroused by the War seems at low ebb, World Unity Magazine continues to stand firm for the ideal of a civilization reflecting the brotherhood of man.

Every issue contains articles by international scholars on some aspect of world order: cultural, religious, legal, political and ethical. World Unity is creating a contemporary literature of invaluable aid to the lecturer, student and man of affairs.

Annual subscription $2.50. For churches and libraries, $2.00. Special offer—three months, 60c.

WORLD UNITY
119 Waverly Place, New York, N. Y.

DR. GOODSPEED does not indulge in polemics. His method is to assemble the consensus of scholarship today and state it simply with no spirit of controversy. This was the very effective approach of the late Dr. Charles Foster Kent and it was efficacious, because it won many friends for the modern methods of Bible study who under a controversial approach would have lined up critically on the other side. There is little question that Dr. Goodspeed has collected in these two brief volumes the generally accepted conclusions of present-day biblical scholarship, and as being such these handbooks will prove especially helpful to laymen and to religious workers of the professional type who do not care for technique or the hair-splitting distinctions of the investigative scholar, but who are desirous nevertheless of orienting themselves with reference to the scholarly conclusions of the day.

HOWEVER, it must in all fairness be said, that Dr. Goodspeed's books in no sense terminate the researches of biblical scholarship. There are many problems to be solved yet, and two books have just appeared which would require changes perhaps, certainly attention, from Dr. Goodspeed were he writing these handbooks now. Reference is made to Wallis' "God and the Social Process" (University of Chicago Press, 1934), and "The Ethical Teaching of Paul" by Mary E. Andrews, published by the University of North Carolina Press, 1934.

THE reviewer does not know where two dollars may be more profitably invested than in these two volumes by the distinguished professor of Biblical and Patristic Greek in the Divinity School of the University of Chicago.

W. A. HARPER.

A Manifesto

A CHRISTIAN MANIFESTO

By Edwin Lewis

Abingdon Press 250 *pp.* $2.00.

WHEN a professor in a theological seminary has a fresh religious experience something is likely to happen. Henry Ward Beecher said that if another flood should come to the earth he would flee to Princeton, New Jersey, as he was sure that the seminary there was the driest spot in the world. The author of "A Christian Manifesto" admits that something has happened to him, "deep down inside," and this book is the interpretation of what happened.

A BOOK of this nature was bound to come sooner or later, and it could not come too soon. Liberal Protestantism has lost its fighting edge. Whether one accepts all that Professor Lewis has to say, most ministers will accept a great deal of it. Some of the book has the savor of ancient theology that sounds alien to the modern, and that is not wholly bad, as it compels the reader to re-think his own position and to come at the why and wherefore of it. The chapter on "The Needless Retreat" is thought provoking. In the chapter on the supernatural the author does not hesitate to put himself in Luther's class: "Here I stand, I can do no other, God help me." A quotation or two: "A generation ago scientific determinism put the modern mind on a toboggan, and once it got started it travelled at accelerating speed. We have seen it take without a quiver the hair-pin turns of the well-banked slide: first philosophical naturalism, then theological liberalism, then psychological illusionism, then atheistic humanism, and lo! Avernus, which for all too many means stark unrelieved pessimism."

ON p. 106 this: "I think it is exceedingly precarious for us to suppose that Christianity depends for its existence on the suffrages of scientific theory. We shall be wise if we bear in mind that the scientific conception of the world has been radically revised a number of times since the days of Newton, and that the revision is likely to continue. The Christian preacher and teacher can well afford to be cautious about marrying his faith to every new theory: divorce is humiliating, and the children are always a problem."

It is said that a British firm cabled to New York to get the rights of publication of "A Christian Manifesto" in England.

N. A. MCCUNE

Lyric Strength

LONELY SHORES

By Ellen M. Carroll

The Banner Press. Emory University, Georgia. $1.50

ELLEN M. CARROLL conducts a poetry column in a Charleston, S. C. paper called "Choir Practice" and it is evident in this group that she has kept in mind the singing qualities of poetry. This book contains many poems that have appeared in the magazines and newspapers the last years. The choice is exceptional and it is plain that she who conducts a "Choir Practice" has become sure of herself as a poet.

MUCH of the poetry accepted by the magazines of larger circulation today and that in widely-circulated books is not lyrical. The public apparently does not care for poems that spring from the poet's soul. They want the poet to express something in the life about him (objective verse), describe some event in history, criticize the world of contemporary affairs or just act plain smart in humorous comment on life in general. But the lyric, coming from the soul of the poet, is ignored. In this book we find poetry of great lyric strength. Perhaps the title might suggest that the verse is "sad" and "lonely" but even if it were, as long as it is pure poetry and strong lyrically it would pass. So in these poems of the seashore, the outdoors, love and life, and death there is an appeal for all of those who want personal expression and find a poet who can express their longings. It is one book that a well-known contributor of poetry to the magazines and a leader among poets in helping them publish their book has gotten together that is recommended by itself and not the poet promoting it. A book well worth the reading.

RAYMOND KRESENSKY

An Explicit Gesture

CAN PRAYER BE ANSWERED?

Mary Austin. Farrar and Rinehart. $1.

FOR thirty years, Mrs. Austin says, she studied methods of prayer among people of many religions, delving also into books for light upon ancient ways, hoping some day to write a book upon prayer. But now, she says, that can not be; she can only offer her notes and observations, admitting their incompleteness.

THIS indicates (as I think was the case) that the papers embodying these notes were first published as magazine articles, and after the author's death gathered into this small volume.

IT is an unorthodox treatise. That is what makes it so fascinating. Mary Austin was brought up in the atmosphere of Middle-western Methodism, "where prayer was largely an emotional exercise of greater or lesser intensity." But she escaped from that. She is essentially a mystic, and prayer, as she uses the word, does not mean asking for some specific material good; it means putting oneself into harmony with divine forces. *What* divine forces? She admits that she does not know.

"I THINK if somebody who is seriously studying evolution would come through with a clearer notion of what it is, that at the very core of livingness, evolves, I might know what to call what I pray to. Whatever it is, it has an infinite capacity for evolutionary change. It is tied up with all our processes of being and becoming. But I don't know yet what it is."

NOR does she maintain that you can obtain health, love, prosperity by prayer, although she gives some interesting instances of the curing of sickness. "I would hardly go so far as to say that you can get anything you want by prayer," she says, "but that you can get anything you need for completion and fulfillment; that prayer itself is merely the process of fulfillment, going on by methods that have to be rationally learned and faithfully practiced."

SHE has given much attention to the Indian methods of prayer; music, symbolic gesture and dress, the use of smoke, are all touched upon. She explains that the value of rhythmic motions and noises "lie in their power to break the tension of immediate circumstances and their hold upon the attention." The drum was a favorite instrument, since one could play it and dance at the same time.

BUT among the Catholics in Italy she found much that was helpful in saints and rosaries. And previously, down in the Land of Little Rain, she had discovered in playing poker that the card sense is located very near the prayer sense!

I SAID in the beginning that the book is unorthodox—some readers have denounced it as absolutely silly. But it is not to me. The utter simplicity and honesty make it profoundly affecting—far more so than the loud positiveness of pulpiteers.

MRS. Austin is convinced that certain definite actions—rituals, symbols, gestures—have been of help to her. "It is at this business of making explicit gestures with your mind that most people fail. Most people don't explicitly wish for things; they merely formlessly long for them. . . . In order to have prayer answered, you have to want it badly enough to make all the gestures."

NORA B. CUNNINGHAM

SELECTED HYMNS

For large numbers of people there is no other kind of musical expression that can be more fully enjoyed and creative in the deep sense than the singing of a good hymn.

Realizing this the National Recreation Association has issued a collection of 30 hymns with the hope that through the quality and variety of the hymns and the inexpensiveness of the leaflet, there will be more singing of fine hymns in clubs, community centers and other social agencies, in camps and at meetings of Parent Teachers Associations, and similar groups, as well as in church services. The music for most of the hymns will be found in any good hymn book.

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NATIONAL RECREATION ASSOCIATION

315 Fourth Avenue, New York City

The Story of Service

Popular Reviews

A series of book reviews has been given for several successive weeks from January 31 to March 7 in the Bethany Union Church, of Chicago, by Clyde McGee, the minister. The books included were: "Heaven's My Destination" by Thornton Wilder; "Saints-Sinners-Beechers" by Lyman Beecher Stowe; "The Eve of Conflict" by George Fort Milton; "America's Tragedy" by James Truslow Adams; "Oliver Cromwell" by John Buchan. Albert Buckner Coe of Oak Park was the speaker at the special dinner meeting of this group on February 14.

New Pastor

The new minister, Charles L. Duxbury, at the Federated Church of Jewell, Iowa, is taking up his duties this month. Mr. Duxbury comes from Clarion, Iowa.

Year's Devotions

The Midweek Devotional Studies in the Carrollton, Missouri, Christian Church, are conducted under the auspices of the minister, G. L. Bush, and men and women of the church. A printed leaflet indicates the topics from September, 1934, to July, 1935, together with the names of the lay people conducting each devotional period. These are being carried through with interest.

Community Forum

A Sunday evening forum as a community project is being sponsored by the St. Paul Community Church of Homewood, Illinois, of which H. G. Kroehler is pastor, and the First Presbyterian Church for eight Sunday evenings in the Central School auditorium from January 20 to March 10. The speakers and subjects have included: "The Secret of Achievement" by Douglas Horton; "How to Understand the Japanese" by Albert W. Palmer; "Present Philippine-American Relations" by Antonio A. Gonsales; "Discipline and Life," by R. W. Frank; "New Patterns in Old China," by Mrs. Marguerite Harmon Bro.

Religious Recovery

A luncheon was held at the Union League Club, of Chicago, on February 14, by the Chicago Committee for Religion and Welfare Recovery for the purpose of formulating a program for the year to stimulate church attendance and support. Richard E. Shields was chairman of the meeting. Among the 18 present were Charles V. Vickrey, New York City; Judge J. P. McGoorty, Chicago; Dr. F. C. Eiselen, Methodist Board of Education; Miss Harriet L. Walker, Joplin, Missouri.

Central Church

The following statement appears on the front of the bulletin of the Central Church (interdenominational), Chicago, of which Frederick F. Shannon is minister: "We believe in the divine character and mission of Christ; that He is the Savior, whom man in his ignorance and sinfulness needs; that all, accepting and obeying this Christ as their Way, Truth, and Life, are fully entitled to the name and hope of the Christian."

Cairo News

At the annual meeting of the Board of Trustees of the American University at Cairo, held at the University Club, New York City, the Board became a "One Hundred Per Cent Contributing Board" when every member of the Board voluntarily made an individual contribution to the work. The whole program and policy of the institution was reviewed by President Watson. William Bancroft Hill, chairman of the Board, presided.

New England

"The Art of Cooperating" was the title of a sermon preached last month by Edgar H. S. Chandler, minister of the Congregational Church, Jamaica Plain, Boston, This church was destroyed by fire in December and services are being held in combination at the Unitarian Church, of which Frank O. Holmes, is minister. The pastors are sharing ministerial duties. Whether the Congregational Church is to be rebuilt or to unite with another church is to be decided.

Another instance of union services being held by the Congregational and Unitarian churches is in Lincoln, Massachusetts. This is on an experimental basis for five months following the resignation of the pastor of the Congregational Church. Bradford Gale of the Unitarian Church is acting pastor. United church services and union church school sessions are being held.

Still another example of cooperating churches is in Summerville, Mass., where the Union Presbyterian Church, H. B. Centz, pastor, is worshipping with the Prospect Hill Congregational Church, Walter B. Jerge, minister, while the building of the former church is being renovated.

Special Lenten Program

A Special Lenten service is being conducted each Wednesday night by M. W. Van Tassell, minister of the Oak Grove Avenue Community Church, Buffalo, with Communion Service on Good Friday evening. A series of Lenten Services for women each Thursday afternoon at 1:15 is being conducted by Mrs. Van Tassell preceded by noon luncheons.

COUNCIL OF WOMEN FOR HOME MISSIONS

Correlating agency of 23 women's national home mission boards of the United States and Canada, for consultation and cooperation in action in unifying programs and promoting projects which they agree to carry on interdenominationally.

Community churches now cooperate in observing the World Day of Prayer and in supporting the interdenominational missionary work among children of Migrant Laboring Families, and students in U. S. Indian government schools. Material available.

Mrs. Daniel A. Poling, President; Miss Anne Seesholtz, Executive Secretary and Director of Indian Work; Miss Edith E. Lowry, Work among Migrant Children; Miss Adela J. Ballard, Western Field Supervisor.

105 East Twenty-Second Street, New York City

Union Service

An evening union service with five neighboring churches was held in January in the Reformed Church of Wyckoff, New Jersey, of which George G. Heneveld is pastor. The address was delivered by John Van Ess, 25 years a missionary in Mesopotamia.

After Fourteen Years

At Lisbon, Maine, the Federated Church, under the direction of its minister, G. Rowell Crocker, continues its satisfying work with a well-organized community program. This federation of Methodist and Baptist churches was established about 14 years ago.

Splendid Progress

Stewart Ridge Community Church, Chicago, under the leadership of Byron Blalock, is having a round of interesting activities. Seventy-two men and eight ladies enjoyed a fine dinner, February 18, on the occasion of the monthly meeting of the Men's Club. The speaker was Mr. Mercer of the Museum of Science and Industry. M. M. Backus, president of the Club, presided. A plunket dinner will be served March 12 at one o'clock for the women. A Safety Meeting was held February 27, presenting an hour of entertainment and instruction in safety. This church has 189 families on the church roll, with 114 men as church members, 142 women, 22 young men, 37 young women, 22 boys under 15, 32 girls under 15, making a total of 369 resident members and 39 non-resident members. One hundred eighteen new members have joined since last Easter. The average church attendance is 172. The church is endeavoring to become the vibrating focal point of the spiritual life of its community.

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Search For Oldest Community Church

THE CHRISTIAN COMMUNITY is making a search for the oldest Community, United, Union or Federated Church in the United States. Please help us find it.

United Youth Meetings

The following is the schedule for the Youth Conferences being held in various sections of the United States:

Boston—March 8-10
New York—March 8-10
Philadelphia—March 29-31
Washington, D. C.—March 8-10
Clarksburg, W. Va.—March 7-8
Nashville—March 4-5
Birmingham—March 6-7
Cincinnati—Jan. 4-6
St. Louis—March 1-3
Danville, Ill.—January 8
Carbondale, Ill.—January 9
Springfield, Ill.—January 10
Elgin—Jan. 11-12
Kansas City—March 4-5
Lincoln—March 6-7
Denver—March 8-10
Chicago—March 13
Des Moines—March 4-5
Huron, S. D.—March 6-7
Minneapolis—March 8-10
Seattle, Wash.—March 1-3
Portland, Ore.—March 4-5
San Francisco—March 6-7
Los Angeles—March 8-10

Special Meetings

The Administrative Committee of the Community Church Workers of the U. S. A. held a mid-winter meeting in the Chicago office on February 26 and 27. The following were present: R. Carl Stoll, president, from Buffalo, N. Y.; John Codd, Mattoon, Ill.; Samuel R. Guard, treasurer, Spencer, Ind.; O. F. Jordan, Park Ridge, Ill.; Joseph Myers, Kansas City, Mo.; M. W. Van Tassell, Buffalo, N. Y.; Cliff Titus, Joplin, Mo.; Richard E. Shields, executive secretary; and Genevieve Dayton, office secretary. A special meeting of The Board of Directors has been called to be held in the Amherst Community Church, Buffalo, New York, March 26th and 27th. Oakgrove Avenue Community Church will assist Amherst Community Church in entertaining the board members and their wives.

Churches And Cooperatives

A conference on the relation of the church to the Cooperative Movement was held February 21 at the Sherman Hotel in Chicago. Miss Helen Topping, connected with the staff of Kagawa, was the principal speaker. E. R. Bowen, general secretary of the Cooperative League of America, also spoke. In the morning, experiences were related informally by several among the 150 who attended from states throughout the middle west. Carl Burkhardt, minister of the Antioch Church (Community), Kansas City, was in attendance. Richard E. Shields spoke for the Community Church Workers of the U. S. A.

Personals

Rev. and Mrs. Perry J. Rice have taken a motor trip from Chicago to California where they will spend a couple of weeks.

Edwards H. Dickinson has recently moved from Millerton, New York, to Shadyside, Ohio.

Herbert L. Willett of Kenilworth (Ill.) Union Church is spending a few weeks in California.

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carries on educational missions to a needy people. Its work has been investigated and endorsed by competent people sent out from the United States. Dr. and Mrs. E. L. Humphrey have spoken in many community and federated churches, and many of these churches contribute. Write for particulars to

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Religious Digest

The High School And Unemployed Youth

By Eleanor Craven

The senior class of Central high school met early in the school year to plan for the 1935 celebration of the Tercentenary of Secondary Education. The class decided to make as its contribution to the Tercentenary a special study of the problems of the unemployed youth. In approaching the problem they decided to deal with two separate phases of it; and to set down questions as a beginning for study:

First, the young people of high-school age who are not enrolled in high school;

Second, the graduates of the high school who have not found employment.

The class found that roughly half the young people of high school age were enrolled. Very few of those not attending school had jobs.

A composite picture of unemployed youth was drawn up: A small number have temporary work in CCC camps or on public-works projects. A much larger number are listed by local employment bureaus as "looking for work." Others have become part of America's band of youthful vagrants wandering aimlessly back and forth across the continent in an endless circle of starvation and despair.

After the senior class had considered the reports of its committees, it was proposed that a community-wide meeting on youth problems be sponsored by the high school. Parents and citizens of the community were invited. The members of the class presented their findings. Leaders of the community were asked for suggestions.

An outgrowth of this meeting was the appointment of a Community Council on Unemployed Youth composed of representatives of every agency of the community—labor, recreation, religion, business and professional clubs, parent-teacher groups, and members from the high school faculty and student body.

The Council will in turn be subdivided into committees on the various aspects of the youth problem. It is working on the following three assumptions: First, that every young person in the community shall stay in school until he can find and keep a job; second, that the community must provide for all young people under 22 years of age who are not in school in noncompetitive employment of the CCC type; and third, that the school itself shall be the center for directing the guidance of young people.

Journal National Education Association.

Consumers' Cooperative Movement

By Arthur Newell Moore

Increasing numbers of people today, driven by suffering, are looking for the way out of their economic troubles. They want an ideal to strive together, and they want practical methods of organization for attaining the ideal. If the churches exist to bring more abundant life materially as well as spiritually, they now have a wonderful opportunity to direct the search for ideals and methods of social improvement and to organize men for action.

Assuming that the highest social ideal in harmony with the teachings of Jesus is some form of cooperative commonwealth, I should like to commend to the churches voluntary consumers' cooperation as the most promising of the present-day movements in that direction. Since the 28 weavers of Rochdale, England, pooled their savings and started their little store in 1844, the consumers' cooperative movement has had a steady growth in many countries. Over half the families of Great Britain, for example, are now members of some retail society. The Cooperative Wholesale supplies these stores with goods of all kinds, many of which are made in its own factories; it does the biggest manufacturing business as well as the largest wholesale-supply business in the British Empire. These enterprises stabilize employment by providing a steady and dependable market; eliminate the wastes of competitive advertising; return to members the profits or savings that accrue in proportion to purchases, with a five percent return to stockholders; while the managers, chosen by directors democratically elected by the whole membership, put their great talents at the service of the societies for salaries comparable with the wages of skilled labor. A program of education is carried on to familiarize members from childhood on with cooperative principles and practice.

The most hopeful feature of the New Deal is therefore its encouragement of cooperative organization, as in the subsistence homesteads. The time is likely to come when the profit system will break down com-

Tribute

Memorial Lines to a Departed Pastor

LIKE some kind shepherd of a straying flock
You guided us through calm or troublous hour;
Now we with keys of memory unlock
Our hearts to let the perfume of each flower
Implanted by your hand send fragrance rare
Throughout this church, made precious by your love,
That it may rise like incense with a prayer
To greet you in your Master's home above.

WHEN joy enriched our lives your smile would glow,
And when death's stealthy step was drawing near,
The ones who gathered round you seemed to know
Your gentle voice would help to lessen fear.
Your gracious spirit lingers with us yet . . . . .
O cherished friend, our hearts will not forget!

SUSAN C. MILNER

pletely under the growing burden of taxation. Then salvation will depend on our ability to find in some cooperative way employment and adequate living for those formerly dependent on private industry and government. Without a developed system of voluntary, democratic cooperation we shall be forced into Fascism or possibly Communism, both of which involve dictatorship and the repression of the individual conscience.

In the United States, some 500,000 members of 1,500 consumers' societies—stores, banks, farmers'-supply cooperatives, oil-supply societies, housing groups, restaurants, bakeries, etc.—are now affiliated with the national organization, the Cooperative League of New York City.

Anyone can start a study group and any group can form the nucleus of a cooperative store. Literature, information, and guidance are furnished by the Cooperative League. Here is a non-partisan movement for constructive reform on a large scale, welcoming every consumer who is alive to his own and his neighbor's welfare, which the churches can heartily promote.

The Christian Register

Bibles Aplenty

Treasure for the Bible student may be found in Brookline, Mass., in the Zion Research Library at Chestnut Hill. The understanding is that pastors in any section have equal access by mail to the choice collection of books provided in the estate of Mr. and Mrs. John Munro Longyear who founded the library in 1920. The institution is non-sectarian and the shelves are open and contain volumes of Bible history; translations of early manuscripts; Quaker writings of the sixteenth and seventh centuries; Christian and Jewish folklore; and innumerable other works of comparable interest which are sometimes difficult to obtain from the average library. Although books printed before 1800 are not permitted to leave the premises, they are accessible to the sincere visitor and may be handled and studied. One interested in the history of the Bible is able to find here a Latin translation of the Bible which Theo de Reynsburgh printed in Venice in 1478. Or he may find in John Lewis' History of the English translation of the Bible, in its original calfskin binding, the title-page of "The Great Bible," as it was called, an elaborate piece of design by Hans Holbein the younger, depicting a nation rejoicing while Henry VIII smiles with royal favor upon the handing of the "Word" to the laity. The library has also an 1847 reprint of the Coverdale Bible and a first edition of the noted "Breeches Bible," printed at Geneva by the Marian exiles, and there is a third edition of the "Treacle" Bible, or Bishop's Bible, printed in 1572 in London at the order of Elizabeth. Many other interesting early editions may be found. A quarterly list of new books is available to all borrowers.

The Christian Science Monitor

APPLYING CHRISTIANITY TO TODAY'S PROBLEMS

THE PRESBYTERIAN TRIBUNE, while serving the Presbyterian Church, U. S. A., is more than a denominational paper. It seeks to present every vital phase of modern church life. Its policy is to apply the Christian spirit and ethic to the problems and issues of the day.

Ministers and laymen alike are attracted by its timely editorials and stimulating articles and inspired by the news it contains of church activities, far and near. Wide awake religious education directors and others, who must lead and direct youth, are finding invaluable the religious drama page, conducted by Dr. Elliot Field, the youth page, and other regular features.

Dr. Edmund B. Chaffee is the editor, and James V. Clarke, managing editor. They are assisted by a strong group of ministers and laymen not only from the East, but from almost every state in the union.

The PRESBYTERIAN TRIBUNE seeks the unity of the church of Christ but realizes that at present Presbyterians must work through their own denomination. It is opposed to war and seeks a social order based on the teachings of Jesus.

It intends to fight the evils of the liquor traffic, the sin of lynching and to make for a better understanding between church and society.

The subscription price is $2.50 a year and single copies are 15 cents. For further information address THE PRESBYTERIAN TRIBUNE, Room 1031, 70 Fifth Avenue, New York City.

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